

ed in the temple on high! Ever say with Job of old, 'the Lord gave and the Lord hath taken away, blessed be the name of the Lord.' He will not return to us, but we can go to him.

Again I remark that the dead are free from the troubles of life. At the very best, our life is a life of troubles and sorrows. We cannot hope to live and not encounter disappointments and afflictions. Sin in its myriad forms meets us at every hand. We suffer privations; we meet losses; we are seized by sickness; and we fall a victim of death at last. Death ends our earthly existence, death ends all sufferings in this vale of tears, ends all our terrestrial troubles and sorrows. In death we are freed from all environments of life. What a blessed state for the sinless, for 'blessed are the dead which die in the Lord from henceforth.'

Then can we wish our loved ones back? Would they thank us to wish them to return to earth again, to again pass through life in all its varied scenes, its mingling of bitter and sweet?

Once more, I remark that the dead are at rest. Says the Revelator, 'Blessed are the dead which die in the Lord from henceforth, yea, saith the spirit that they may rest from their labor.' Rest. Rest from all the labors of life. Rest from all the aches and pains of earthly existence. What more could heart desire than to be at perfect ease and rest? What greater boon could we wish for our friends than quiet peaceful rest? The child is at rest. What weariness of muscle and brain he has escaped. Work through life and at evening comes rest. Rest for all head-ache. Rest for all heart-burns. Rest. Rest. Rest. They will not return to us from their sweet repose, but we can go to them.

So, I remark lastly that we may join them. We are taught everywhere in God's word that to be approved of God we must do his will. If we do this we have the blessed assurance of meeting our departed friends on the evergreen shores of immortality. In this life we meet and we do so but to part. In the great Hereafter when we meet around the throne of Jehovah we need never, never again to part. Oh, that we would all so live that we might be prepared when called to go. And then, when our time here is at an end; when we have bid farewell to all earthly friends, we can safely cross the cold Jordan of death. And on the morning of the resurrection when we shall come forth from our graves, this mortal having put on immortality, and this corruptible having put on incorruption, then we shall meet forever to be with the Lord. Meet them? Yes meet them. They did not return to us, but we went to them.

Weep not for the dear departed one. But rather rejoice for God has taken him to Himself. Taken him home. This little boy has gone, but not alone for Christ has promised to be with us even unto the end.

Neighbors, this little one has been taken from your midst. It came into your community as a beautiful flower to bless the pathway of the bereft family. As silently as it came among you it has taken its departure. Your looking for it henceforth will be in vain. It has gone to its long home. It will never more return. Others may come and go, but it will come no more. 'You can go to him.' Prepare to do so.

To the friends let me say the little face and form you loved is gone. No more will you look upon it. Its place in the family circle is vacated. Years may come and years may go, but it will return no more. It has gone, 'where the wicked cease from troubling and the weary are at rest.' It will no more come to you, but you can go to meet it. Oh, prepare to do so.

For the father and mother I have but words of consolation. Your darling child has been taken. You have been left. He has but gone before to make the way the brighter for you. No more will you embrace him. A few more days may come and go and you will go to him. 'He will no more return to you, but you can go to him.' Trust in God. He wounds and he can heal.

My friends would you have one who can help in every time of need? Would you have one who will stand by you in every trouble? Trust in the Lord.

Thus 'one by one' our numbers go,
Others step in, but they return no more.

The child is at rest. It is here for the last time. We take it hence and it returns no more. God help us to prepare to meet again. In the words of David let us take comfort to-day. 'I shall go to him, but he shall not return to me.' When we go to meet them, Oh, what a meeting that will be! In the sweet by and by we will meet our sainted mother again and our sainted father, and our brothers and sisters, and the dear little ones, who have all gone before us. Meet? yes meet, never to part. But forever to sing the song of Moses and the Lamb around the everlasting throne of our heavenly Father. Oh, what a gathering when the redeemed of earth shall be gathered home!

'Yes thou hast gone from us. Thy rigid form, thy sealed lips, and pallid brow speaks of other shores. No more will dread disease trouble thee. No more suffering come. The life that God gave thee has returned to the giver. Thou art asleep but not dead. Gone, but to rest.' Home forever.

Farewell to thee. And may we as we view the speechless, yet understand thy language, for thou dost seem to say to all;—

'Remember me, as you pass by,
As you are now so once was I;
As I am now you soon shall be,
Prepare for death and follow me.'

May the God of our fathers comfort the bereft. And may he have mercy upon us all and bless us and keep us and finally save us, for Jesus' sake, Amen and Amen.

Thoughts on the S. S. Lesson for June 2. Jesus Before the Council. Mark xiv: 53-65.

What this trial was.—This trial, as given by Mark, was most probably the formal trial before the Jewish Sanhedrin. The Sanhedrin was the religious governing body among the Jews. It was composed of the heads of the twenty-four classes of priests, of scribes and of elders. It is supposed to have taken its origin from the seventy elders who were called to assist Moses. Tradition says it was composed of seventy-two members. The high priest was president of this body. It had no political authority and could only settle questions pertaining to the Jewish religion (see Smith's Bible dictionary) by a comparison of the different narratives we are brought to the conclusion that Jesus had probably been examined several times before this, while the council was being assembled.

The trial.—Considered as a whole this trial does away with any idea that the Jews were inspired by pure and holy religious motives in putting Jesus to death. It was entirely irregular. No session of the Sanhedrin could be held in the night. Sentence could not be executed under twenty-four hours after a decision. The accused was to be shown every chance, even to opening up the case after a decision adverse to him, in the event new evidence was found in his favor. The Rabbinical books give all these directions and yet there was not one of them carried out in spirit. The council, before which Jesus was called to answer for blasphemy, was a packed body. They had decided on his being guilty before they convened and only wanted false witnesses to give color to their false verdict. They gave Jesus no chance, even had he wanted it, to prove that his pure lips could not utter blasphemy. The high priest, in an agony of fear lest the council should not be enough debased to record the falsehood which called it into session, so far forgets himself as to behave in the most outrageous manner. He—the connecting link between Jehovah and the Jews—springs up in the council and by his furious words and actions carried on the council to do his cowardly work. The verdict is rendered. Jesus, the hated Nazarine, is denounced as a blasphemer and the first act in the terrible drama is finished. These men who claimed to be looking for Messiah, to be waiting for his coming, have now said that Messiah is not fit to live. Why? Because their way was not consulted. Because Jesus did not belong to their crowd. Because Jesus was pure enough to see some good in the most vile and degraded man or woman living. Because Jesus did not uphold their false and impure lives. These were some of the causes which goaded these Jews on to the rejecting and

condemnation of him for whom they professed to wait and watch.

Jesus on trial now.—Every day this scene is repeated. Jesus is put on trial, also witnesses are called up. The court is a doubting world. They have made up their minds there is nothing in Jesus and his religion. Well enough for weak men and silly women, but as a rule to shape men's actions by is an utter failure. Such is the predetermined verdict and they call up witnesses to make them feel more sure. They call up weak and backsliding Christians. By watching their actions they are convinced (?) that Jesus is a failure and his followers humbugs. They call up some man who has the spiritual blues and who says 'This world is all a fleeting shadow' over the river it will all be right. 'They watch this fellow and see him deal as closely with his neighbor as the most hardened sinner. In fact I know a man who prides himself on giving extra good measure and calls it infidel 'measure.' Then they call up the crowd which say 'O yes! Jesus is all right and heaven is all right but we are the only people who are going to be in heaven' and any decent sinner has sense enough to know that these are witnesses as false as ever came before this Jewish Sanhedrin. They say Jesus says he has only room in his house for their church, then what He really said is 'In my Father's house are many mansions.'

If the infidels and agnostics would only summon a few true witnesses and listen to their evidence how much different would be the verdict for these people who have honestly been led astray by false witnesses against Jesus. There are many bright independent thinkers amongst them and my heart's desire and prayer to God for them is, 'That they might be saved.' They never stop to think that these false witnesses do not agree among themselves. They are all the time wrangling about something pertaining to Jesus. Some say they know Jesus.

They throw out the idea that a loud voice and long prayer with many 'Forever and ever amens' in it is the religion of Jesus. I have known some men who could make most stirring prayers and all that, who forget all about their doctor bills and store bills; who were most inveterate loafers and knew and talked all the gossip in the neighborhood and their intelligent acquaintances who were sinners were delighted that here was evidence, even though it were false, to prove the religion of Jesus a failure. The men and women who do and say these things are so utterly false that they should be sent about their business in short order. Let us avoid these things my brethren. Let us get that well of living water within us of which Jesus spake. Let us get the full stature of Christian men and Christian women and then indeed will the millennium appear. Then above all can we witness for Jesus in words and deeds which will have no 'Uncertain sound?' Let us talk and do more about entire consecration to God and humanity. Let us have love to God and our fellowman on our hearts day and night. The further I get on in the religion of Jesus the more is its wonderful depth of human love unfolded. Truly the world has never seen its equal as a system by which to govern life. There are just a few things, however, which we must do. One is to consecrate ourselves, body, heart and spirit to Jesus and his work. Another is to rely on God as our father. The man or woman who questions the justice and love of God in His dealings with man is going to be a false witness. I care not what a man says if his actions do not bear it out. Just in closing I want to give one thought which I have seen lately. Think over it. 'A man's actions are governed by his real belief.' Let us all try to be true witnesses for Jesus. The mock trial is in session. The verdict is made up. Our actions are being scrutinized for an excuse for this verdict. I can scarcely quit on this subject. *I know whereof I speak.* Men and women are today condemning Jesus because we live inconsistent lives. We say we love our neighbors as we love ourselves and yet we will beat them in a sharp bargain everytime. We will quarrel about a few feet of land, etc., etc. I have known men and women to fall out and get angry about a paltry twenty-five cent chicken. May God help us to do better.